

without* works, and I from my works will show them my faith. Then believed that God is one. Thou dost will. The demons even believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Thou seest that faith wrought with the works, and that by* works faith was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God. Ye see* that a man is justified on the principle of* works, and not on the principle of* faith only. But was not in like manner also Rahab the harlot justified on the principle of* works, when she had received the messengers and put (down) both by another way? For as the body without a spirit is dead, so also faith without works is dead.

III. He not many teachers, my brethren, knowing that we shall receive a greater judgment. For we all often offend. If any one offend not in word, he (is) a perfect man, able to bridle the whole body too. Behold,* we put the bits in the mouths of

the horses, that they may obey us, and we (are) tamed their whole bodies. Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little* a fire, how large a wood* it kindles! and the tongue (is) fire, the world of unrighteousness; the tongue is set in our members, the member of the whole body, and which sets fire to the course of nature, and is set on fire of hell. The very sparrow both of heaven and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species. But the tongue can no one tame, being unbridled, (it is) an unbridled evil, full of death-bringing poison. There, where there is the Lord and Father,* and therewith comes we must make alive (the) likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus. Does the fountain, out of the same opening, pour forth sweet and bitter? Can, any treeless, a fig produce olives or a vine figs? Neither (can) salt (water) make sweet water.

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Who (is) wise and understanding among you; let him show out of a good conversation his works in meekness of wisdom. But if ye have bitter emulation and strife in your hearts, do not boast* and lie against the truth. This is not the wisdom which comes down from above, but earthly, natural, devilish. For where emulation and strife (are), there (is) disorder and every evil thing. But the wisdom from above that is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning,* unfeigned. But (the) fruit of righteousness is peace* is down from heaven that make peace. (IV.) Whence (come) wars and whatso* fightings among you? (Is it) not thence, from your pleasures* which war in your members? Ye lust and have not; ye kill and are full of envy, and cannot obtain, ye fight and war; ye have not because ye ask not. Ye ask and receive not, because ye ask evilly, that ye may consume (all) in your pleasures. Adulterers, know ye not that friendship with the world is enmity with God? Whoso therefore is inclined to be (the) friend of the world is constituted enemy of

God. Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire anxiously? But he gives more grace. Wherefore he says, God sets himself against (the) proud, but gives grace to (the) lowly. Subject yourselves therefore to God. Resist the devil, and he will flee from you. Draw near* to God, and he will draw near to you. Cleanse* (your) hands, sinners, and purify (your) hearts, ye double-minded. Be wretched,* and mourn, and weep; let your laughter be turned to mourning; and (your) joy to heaviness. Humble yourselves* before (the) Lord,* and he shall exalt you. Speak not against one another, brethren. He that speaks against (his) brother, or* judges his brother, speaks against (the) law and judges (the) law. But if thou judgest (the) law, shalt not set at naught (the) law, but judge. One is the lawgiver and judge,* who is able to save and to destroy; but* who art thou who judgest thy* neighbour? Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year* there, and

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when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into the hands of him who judges righteously; who himself bore our sins in his body on the tree, in order that, being dead to sins, we may live to righteousness: by whose stripes ye have been healed. For ye were going astray as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without the word by the conversation of the wives, having witnessed your pure conversation [carried out] by fear; whose adorning let it not be that outward one of treading of hair, and wearing gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which is of great price. For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any kind of consideration.

* *supplanted* is to deliver up into the hands of another. "give over into." I think therefore the more exact is "gave himself up to, suffered all, as we translated from his hands." gave himself up to take whatever he sent who would in the past righteousness judge. I do not see that *supplanted* has over the word of "committing a wrong to another by violence," as some would translate him. But it had of committing any one to the care of justice. See Acts xiv. 18, 19. Compare John xiv. 30 and I doubt not that is the sense, though some would read "submit" instead of "submit."

* Or "having done with," but better main text; it is *translating*.

* Or "submit." Though subject to stripes I say stripes. It is literally the marks left by scourging. Stripes do not cover the skin. Other words are for handker.

* Going along as sheep, with A B C, 7, 11, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Not the same as chap. 1, 15. There, *submit* is particular; here, *submit* is particular, an individual, *submit* following on chap. 1, 15.

* Many read: they also say, but it is in the text for a in the old copies and I have adhered

* [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also follow-bears of [the] grace of life, that your prayers be not hindered.

* Friendly, [be] all of one mind, sympathizing, full of brotherly love, tenderhearted, humble minded; not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because ye have been called to this, that ye should inherit blessing.

* For he that will love life and see good days, let him cease his tongue to cease from evil and his lips that they speak no guile. And let him avoid evil, and do good; let him seek peace and pursue it; because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do evil.

* And who shall injure you if ye have become imitators of that which [is] good? But if also ye should suffer for righteousness sake, blessed are ye; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord God Christ in your hearts, and [be] always prepared to [give] an account [to] every one that asks you to give an account of the

reasoning. It has a net a. The change may have been made to render the simplicity of the phrase clearer. The words of 18th testimony is clearly in view of shall or will, as A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

* Have hoped in present, characterizing the woman.

* Tried in, supposing, assuming they did.

* Indulgence, with A B C D. See note on Gal. 1, 1. T. R. has *deceitful*, with C D E F G H I J K L M N O P Q R S T U V W X Y Z.

* T. R. reads for "humble-minded." Friendly or courteous, with K P Q R and some others; text W X Y Z, 18 Am Syr. Monop.

* T. R. reads "knowing that ye" that is, *submit*, with K P Q R; text W X Y Z, 18 Am Syr. Monop.

* T. R. reads "And," with K L P Q R and others; 18 Am Syr. Monop.

* T. R. has "this" in text with C D and many others. Compare for the consistent text, chap. 1, 15 and for 1, 16.

* Of the good one, him that is good.

* T. R. reads "the Lord God," with K L P Q R; text W X Y Z, 18 Am Syr. Monop.

* T. R. reads "and," with K L P Q R and others; 18 Am Syr. Monop.

* T. R. reads "and," with K L P Q R and others; 18 Am Syr. Monop.

* T. R. reads "and," with K L P Q R and others; 18 Am Syr. Monop.

* T. R. reads "and," with K L P Q R and others; 18 Am Syr. Monop.

Hope that [is] in you, but with meekness and fear; having a good conscience, that [as to that] in which they speak against you as evildoers, they may be ashamed who condemn your good conversation in Christ.

* For [it is] better, if the will of God should will it, to suffer [and] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [that] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive in [the] Spirit, in which also ye are quickened by the Spirit [which are] in prison, heretofore disobedient, when the long

suffering of God waited in [the] days of Noah while [the] ark was preparing, into which few, that is, eight souls, were saved through water; which figure also now saves you, [even] baptism, not a putting away of [the] filth of flesh, but [the] demand as before God of a good conscience, by [the] resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

IV. Christ, then, having suffered for us in [the] flesh, do ye also arm yourselves with the same mind; for he that has suffered in [the] flesh has

passed through the fire, and will not be defiled; but will bring forth fruit to God, and will be glorified in the life of God.

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done with sin, no longer to live the rest of [his] time in [the] flesh to man's lust, but to God's will. For the time past [is] sufficient [for us] to have wrought the will¹⁰ of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unallowable idolatries. Wherein they think it strange that ye run not with [them] to the same sink of corruption,¹¹ speaking injuriously [of you]; who shall render account to him who is ready to judge [the] living and [the] dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit. But the end of all things is drawn nigh; be sober therefore, and be watchful unto prayer; but before all things having fervent love among yourselves, because love covers¹² a multitude of sins; hospitable one to another, without murmuring;¹³ each according as he has received a gift, ministering it to one another, as good stewards of [the] various graces of God. If any one speak—as oracles of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

¹⁰ Here is Kyrke abundant proofs of this use of *voluntas*.

¹¹ T. B. adds 'et illi' after 'inhabitationem gentium' the time past, with K L P 11 and many others; M A B C 11 Am Syr Memph. om.

¹² C. K. L. P 11 12 have *cover*; M Memph. have *cover*; A B Am Syr om.

¹³ *Forasmuch*, with M A B C 11. T. B. reads *Forasmuch*, with K L P 11. It is *forasmuch* in ver. 1.

¹⁴ Or 'dissolution', the lusts being poured out into it. Or 'cessation of profligacy'.

¹⁵ T. B. reads 'shall cover', with M L P 11; text A B C 11 Am Syr Memph.

¹⁶ T. B. with K L P 11, reads 'murmurings'; text A B C 11 Am Syr.

¹⁷ Or 'the Spirit of glory and of God'. There is a shade of difference in the force of the expressions. *Forasmuch* add. *and of power* after *glory*, with A P 11 Memph.; M has 'and of his power'; text B C L 11 Am.

¹⁸ These words are, in my view, very doubtful. M A B C 11 Am Syr Memph. have them; not D.

¹² Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you; but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation. If ye are reproached [in] the name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God¹³ rests upon you: [on their part] he is blasphemed, but on your part he is glorified.¹⁴ Let none of you suffer indeed as murderer, or thief, or evil-doer, or as over-seer of other people's matters; but if as a Christian, let him not be ashamed, but glorify God in this name.¹⁵ For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey¹⁶ not the glad tidings of God? And if the righteous is difficultly saved,¹⁷ where shall the impious and [the] ungodly appear?

¹⁸ Wherefore also let them who suffer according to the will of God commit their souls in well-doing¹⁹ to a faithful Creator.

V. The elders²⁰ which [are] among you I exhort, who [are] their fellow-elder and witness of the sufferings of the Christ, who also [are] partaker of the glory about to be revealed: shepherd²¹

John, 11, and 12, have, as that they were early accepted. Am has them and K L P 11 and many others.

¹³ T. B. reads 'behind'; with K L P 11; text M A B C 11 Am Syr Memph.

¹⁴ Or 'believe not'.

¹⁵ Here on the earth, as through the trials and persecutions specially which beset the Jewish Christians.

¹⁶ T. B. adds 'as' with K L P 11 Am Syr and many others; M A B C 11 Am Memph. om.

¹⁷ Some add 'then', with M A B C 11 Am; K L P 11 Am Memph. om.

¹⁸ Shepherd. It is the pastor, in the sense I think, common in a certain class of words, that is, characteristic of the whole conduct in life, characterizing him as a shepherd, or have it by their nature. It is not simply an obligation to go on doing it, but to require us to have this character by doing it, to be as characterized; as the words were to be subject; see

the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily; not as looking it over your²² possessions, but being models for the flock. And when the chief shepherd is manifested ye shall receive the unending²³ crown of glory.

²⁴ Likewise [ye] younger, be subject to [the] elder, and all of you bend on humility towards one another;²⁵ for God sets himself against [the] proud, but to [the] humble gives grace. Humble yourselves²⁶ therefore under the mighty hand of God, that he may exalt you in [the due] time; having cast all your care upon him, for he cares about you.

²⁷ Be vigilant, watch.²⁸ Your adversary [the] devil as a roaring lion

walks about seeking whom he may devour. Whom resist, steadfast in faith,²⁹ knowing that the same sufferings are accomplished in your brotherhood which [are] in [the] world. But the God of all grace who has called you³⁰ to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall³¹ make³² perfect, establish, strengthen, ground³³ to him [be] the glory and³⁴ the might for the ages of the ages. Amen.

³⁵ By Sylvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in which ye stand.³⁶ His³⁷ that is elected with [you] in Babylon salutes you, and Marcus my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

chap. III. 1. 'the shepherd', if that were possible in English. M B om. 'exercising oversight'.

²² The word seems to me to have the force, which a strict law of approximation to the subject speaks of, when the word gives the idea of a possession—'the possessions' or 'possessions' which belong to you. What they are is really beside the mark. No doubt the words, in fact, were in his thoughts; but the character of their content is what is in question. If there were no article, it would mean 'not like persons who have a care over possessions'; here it is more applied to the fact of persons looking it over your possessions, viewing the same as something belonging to you. In other words, 'possessions' is not the name of the flock, but the flock was not so he treated as the object of the flock.

²³ Or 'unrestrained'. The phrase is an image of what does not fade (unrestrained), unchangeable. The sense is the same.

²⁴ T. B. reads 'and all of you' (the subject are co-ordinated with on humility); with K L P 11 and others; M A B C 11 Am Memph. om. *unrestrained*.

²⁵ Or 'be humbled'. See *Winer*, vi. 1, 2, 3, [18] of 1877.

²⁶ Here also the verb refer to character to be

was, *unrestrained*. The those who have done so. See *Winer*, vi. 1, 2, 3.

²⁷ T. B. reads 'because your', adding *et*, with K L P 11 Am Syr Memph.; M A B C 11 Am.

²⁸ Or 'be the faith'. It might be 'through faith'; it is a kind of adverbial dative, as often.

²⁹ T. B. reads 'as', with K L P 11 Am; text M A B C 11 Am.

³⁰ T. B. has 'et' 'shall', reading the imperative, with K L P 11 and others; text M A B C 11 Am; all these have the future, *et* 'shall', strengthen; A B Am om. 'ground'.

³¹ T. B. adds 'you', with K L P 11 Memph.; M A B C 11 Am om.

³² Mary om. 'the glory and', possibly they are right. M L P 11 12 Am Syr Memph. have it. A B Am om.

³³ Or 'By Sylvanus, the faithful brother to you, as I suppose, I have written briefly'.

³⁴ Many read 'in which stand' (imperative), with M A B C 11; text K L P 11 and most.

³⁵ It may be 'brotherhood', as at verse 7, as that is feminine; or his wife, as it is simply used in the feminine.

³⁶ T. B. adds 'Amen', and 'Jesus' after 'Christ', with M B C L P 11 (Memph.); text A B C 11 Am Memph. and Jesus only.

SECOND EPISTLE OF

PETER.

1. ¹ Simon Peter, bondman and apostle of Jesus Christ, to them that have received the precious faith with us through [the] righteousness of our ² God and Saviour Jesus Christ: Grace and peace be multiplied to you in [the] knowledge of God and of Jesus ³ our Lord. As the divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by ⁴ glory and virtue, through which he has given to us the precious and ⁵ precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.

⁶ But for the very reason also, using discretion, in your faith have also virtue, in virtue know ledge, in knowledge temperance, in temperance endurance, in endurance godliness, in godliness brotherly love, ⁷ in brotherly love love: for these things preventing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of ⁸ our Lord Jesus Christ; for he with whom these things are has present in him, sanctified, and has forgotten the purging of his former sins.

⁹ Wherefore the rather, beloved, use diligence to make your calling and election sure, for doing these things ye will never fall: for time shall the entrance into the everlasting king dom of our Lord and Saviour Jesus Christ be richly furnished unto you.

¹⁰ Wherefore I will be careful to put you always in mind of these things, although knowing [that] and established in the present truth. But I account it right, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance, knowing that the putting off of my tabernacle is speedy [to take place], as also our Lord Jesus Christ has mani fested to me: but I will use diligence that after my departure ye should have also, at any time, [in your power] to put to mind these things.

¹¹ For we have not made known to you the power and coming of our Lord Jesus Christ, following closely imaged fables, but having been eye-witnesses of his majesty. For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory. This is my beloved Son, in whom I have found my delight; and the voice we heard uttered from heaven,

likewise with him on the holy mountain. ¹² And we have the prophetic word made sure, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts, knowing this first, that [the] scope of] all prophecy of scripture is had from its own partion.

¹³ As interpretation, for prophecy was not ever uttered by [the] will of men, but holy men of God spoke under the power of [the] Holy Ghost.

¹⁴ But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that brought them, bringing upon their souls swift destruction; and many shall follow their pernicious ways, through whom the way of the truth shall be blasphemed. And through covetousness with well-turned words, will they make merchandise of you, for whom judgment of old is not idle, and their destruction abideth not.

¹⁵ For if God spared not [the] angels who had sinned, but having cast them down to the deeps [of] of doom has delivered them to chains of darkness [to be] kept for judgment; and spared not [the] old world, but preserved Noah, [the] eighth, a

preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrah to ashes, condemned [them] with an overthrow, setting them as an example to those that should [afterwards] live an ungodly life; and saved righteous Lot, distressed with the abandoned conversation of the godless, [for] the righteous man through seeing and hearing, dwelling among them, lamented [his] righteous soul day after day with [the] lawless works [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust in [the] day of judgment [to be] punished; and specially those who walk after the flesh in [the] lust of unclean ness, and despise lordship. Woe [be] to any one, self-willed, who do not keep spending indignantly of dignity when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. But these, as natural crime made without reason, ready to be scorned and destroyed, speaking in- sensibly in things that are to be seen, and what perishes in their own corruption, wearing [the] reward of unrighteousness, receiving appor- tioned [in] the new pleasure, spoil and blasphemy, rolling in their own

¹ Simon, "the Rock."
² Many read, "by [the] grace of God," etc., with A. C. P. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

with N. A. B. O. P. Am. 1880. T. R. reads, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord." ¹ On [the] passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord," see the note on the passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord." ² On [the] passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord," see the note on the passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord." ³ On [the] passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord," see the note on the passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord." ⁴ On [the] passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord," see the note on the passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord." ⁵ On [the] passage, "I will not be ashamed, with [the] Lord, in [the] day of [the] Lord," see the note on the passage, "I will not be ashamed, with [the] Lord, in 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¹⁴ [his] house, and greet him not; for he who greets him partakes in his wicked works.

² A lot of *Am. Mantis* found for 1 hour.

THIRD EPISTLE OF
JOHN.

1 The alder to the beloved Gains,
whom I love in truth.
2 Beloved, I desire that in all things
thou shouldst prosper and be in
health, even as thy soul prospereth.
3 For I rejoiced exceedingly when (the)
brothers came and have continued
to thy (building that the) truth,* even
as thou wastest in truth. I have no
greater joy than those things that I
hear of my children walking in the
truth. Beloved, thou dost faithfully
[in] whatever thou mayest have
wrought toward the brethren and
4 that strangers,* (who have witnessed
of thy love before (the) assembly) in
sending forward whom on their jour-
ney worthy of God, thou wilt do
well; for for the name¹ have they
gone forth, taking² testimony of those
of the nation.³ We therefore ought
to receive such, that we may be in
4 love workers with the truth. I wrote
something⁴ to the assembly; but

[illegible]

¹¹ Having many things to write to you, I would not with paper and ink, but hope to come¹² to you, and to speak mouth to mouth, that our¹³ joy may be full.

17. The children of Isaac shall not be able to see them.

* Mary sang "Joy" with A B C D Am Memphis; last = K L P D Kyrr-Bath-and-Hel.

Destruction, who loves to have the
 first place among them, receives us
 not. For this reason, I, I can, I will
 bring to remembrance his works
 which he does, labelling against us
 with wicked words; and not content
 with these, neither does he himself
 receive the brethren; and those who
 would be converts, and make [them]
 not of the assembly. Beloved, do
 not imagine what is evil, but what is
 good. He that does good is of God.
 He that does evil has not seen
 God. Demetrius has witness borne
 to him by all, and by the truth itself;
 and we also bear witness, and thou
 knowest that our witness is true.

I had many things to write to thee, but I will not — with ink and pen write to thee; but I hope soon to see thee, and we will speak mouth to mouth. Peace [be] to thee. The friends greet thee. Adieu the friends by name.

* T. H. male, "sacculiform" with E. L. 2. 13 21
Anterior Rod-and-Rail, w/ A. C. C. Memphian crest.
* T. H. male IV, "thin" with E. L. 13 though, w/ A.
H. C. P. 13. 40 crest.
* T. H. male, "no lines," with E. L. 2. 13 24
Anterior Rod-and-Rail, w/ A. C. C. A. Memphian.
* T. H. female, "no lines," with E. L. 2. 13 24, lower
w/ A. H. C. D. A. Ant. Sperm Rod-and-Rail Memphian.
The above are not identified.

EPISTLE OF
JUDE.

² Jude, bondman of Jesus Christ, and brother of James, to the called ones—³ beloved⁴ in God [the] Father and preserved in⁵ Jesus Christ: Mercy to you, and peace and love be multiplied.⁶

8 Beloved, using all diligence to write
9 to you of our common salvation, I
10 have been obliged to write to you
11 exhorting [you] to contend earnestly
12 for the faith once delivered to the
13 saints. For certain men have got
14 in ungodly, they who of old were
15 marked off beforehand to this con-
16 demnation, ungodly [persons], turning
17 the grace of our God into dishonour,
18 and denying our only Master* and
19 Lord Jesus Christ.*

But I would put you in remembrance, you who once knew all things, that the Lord, having saved a people out of [the] land of Egypt, in the second phase destroyed those who had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he kept in eternal chains under gloomy darkness, to [the] judgment of [the] great day; as Sodom and

³ The arguments against this construction seem to me purely doctrinal and without any force. It is only ... strange, the intermediate words being a dislocation of the verb.

* T. B. woods "revisited," with K. L. Felt; text
by A. H. Lee & J. R. Hall and D. C. Shoup.

¹² He multiplied, in the strictest sense, is not merely a title for the father, but Godhead was

* T. S. made "the" with K. L. F. Mevodi; text

Not those of craftsmen, but the subject-matter or charge on and for which they are employed, judges. The only in 1 Cor. II, 26, representation, signifies to express by action or deed, by its proclamation. The article is, in v. 26. They are the same, the other of old

† T. R. reads from 1700, after bowdler, with E. B. R. reads at 1.0. (2) at 1.0. M. reads at 1.0.

Gomertha, and the cities around them, committing grossly fornication, in like manner with them, and going after other flesh, like there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise hardship, and speak rashly against dignities. But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee. But these, whatever things they know not, they speak rashly against: but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.⁴ Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gaiming of Core. These are eyes! in your love-fests, leaving together [with you] without fear, pursuing themselves; clouds without wings, carried along" by [the] winds; antmoths; trees, with-

T. E. reads 'idea,' with K I 31 and *idea* 4
A B 42 43 And Memphis have 'all ideas.' Like
K I 31, A B 41, C 31 *idea* (long) 42. What
is *idea*, and how is *idea*?

response is the perfect, but 'has been off' 'is, is not English', and 'off' signifies it is. I have therefore put the present, the perfect signifying the continuance of what had been the case.

De "testes humaniores," periculis. Compare
tales 3 Cor. 12, 37.

the Palm and Earl. Although also quoted as an explanation it adds, somewhat, incidentally, "as in a 'rock,' especially in a rock the sea, in case where the sea breaks. But perhaps even it also and Schimmoor as a character with the sea over it. So Schimmoor is it, and it may be so used later. The question

U. R. Smith, *et al.*, with Kim M. Smith, and

Sizes: Only B for boys whose adult sizes are
in between.

our soul, even dead, raised up-
 11 raising weary of the sea, standing out
 their own shame?—wandering seas,
 to which has been reserved the gloom
 12 of darkness for eternity. And thus,
 the seventh from Adam, proclaimed
 13 abroad to those, various, beyond, (the)
 Lord has come amidst his holy
 14 myriads, in creative judgment (among
 all); and to render all the ungodly
 15 of them of all their works of ungodli-
 ness, which they have wrought un-
 16 godly, and of all the hard (things),
 which ungodly sinners have spoken
 against him. Thus are sinners,
 17 ungodly, walking after their lusts;
 and their mouth speaks swelling
 words, selecting persons for the sake
 18 of profit. But ye, beloved, remem-
 ber the words spoken before by the
 19 apostles of our Lord Jesus Christ,
 20 that they said to you, that as (the)
 end of the time! there should be

un-
 21 doing, walking after their own
 lusts of ungodliness. These are they
 22 who are (the) [un-]godly, apart, inward
 [men], not having (the) Spirit. But
 ye, beloved, building yourselves up
 23 on your most holy faith, pray for in
 the Holy Spirit, keep yourselves in
 the love of God, awaiting the mercy
 24 of our Lord Jesus Christ unto eternal
 life. And of some have companions;
 25 without a difference, but others have
 with him, smacking (abroad) out of
 the fire?—having even the garment
 spotted by the flesh.

But to him that is able to keep
 26 you without stumbling, and to set
 27 you forth without blameless be-
 fore his glory, to the only God our
 28 Father, through Jesus Christ our
 Lord? (be) glory? eternally, might,
 and authority, from before the world
 29 age? and now, and to all the ages.
 Amen.

11 "Shame," but the shame they see, that we
 12 thought that was a shame to them. Then do not
 13 say it is so.

12 "And thus,"—the seventh from Adam, proclaimed
 13 abroad to those, various, beyond, (the)
 14 Lord has come amidst his holy
 15 myriads, in creative judgment (among
 16 all); and to render all the ungodly
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 19 words, selecting persons for the sake
 20 of profit. But ye, beloved, remem-
 21 ber the words spoken before by the
 22 apostles of our Lord Jesus Christ,
 23 that they said to you, that as (the)
 24 end of the time! there should be

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 25 doing, walking after their own
 26 lusts of ungodliness. These are they
 27 who are (the) [un-]godly, apart, inward
 28 [men], not having (the) Spirit. But
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 30 on your most holy faith, pray for in
 31 the Holy Spirit, keep yourselves in
 32 the love of God, awaiting the mercy
 33 of our Lord Jesus Christ unto eternal
 34 life. And of some have companions;
 35 without a difference, but others have
 36 with him, smacking (abroad) out of
 37 the fire?—having even the garment
 38 spotted by the flesh.

But to him that is able to keep
 39 you without stumbling, and to set
 40 you forth without blameless be-
 41 fore his glory, to the only God our
 42 Father, through Jesus Christ our
 43 Lord? (be) glory? eternally, might,
 44 and authority, from before the world
 45 age? and now, and to all the ages.
 46 Amen.

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 27 of them of all their works of ungodli-
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 29 godly, and of all the hard (things),
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THE REVELATION.

E. Revelation of Jesus Christ, which
 God gave to him, to show to his bond-
 2 servants what must shortly take place?—
 and he signified (it), sending by his
 3 angel, to his servant John, who
 testified the word of God and the
 testimony of Jesus Christ. All things
 4 that he saw, I heard (be) in that
 5 vision, and they that hear the words
 of the prophecy, and keep the things
 6 written in it; for the time (is) near.
 7 Behold, he is coming, and with him
 8 the seven angels of the seven
 9 Spirits which (are) before his throne;
 10 and from Jesus Christ, the faithful
 11 witness, the firstborn from the dead,
 12 and the prince of the kings of the
 13 earth. To him who loves us, and has
 14 washed us from our sins in his blood,
 15 and made us a kingdom, priests to
 16 his God and Father, to him (be)
 17 the glory and the might to the ages
 18 of ages. Amen.

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Behold, he is coming with the clouds,
 and every eye shall see him, and they
 2 which have pierced him, and all the
 tribes of the earth shall wail because
 of him. Yes, amen.

I am the Alpha and the Omega, (the)
 3 first and the last, he who is, and who
 was, and who is to come, the Al-
 4 phabeta.

I John, your brother and fellow-
 5 partner in the tribulation and king-
 dom and patience, I in Jesus' name?—
 6 in the island called Patmos, for the word
 of God and for the testimony of
 7 Jesus. I became in (the) Spirit on
 the Lord's day, and I heard behind me
 8 a great voice as of a trumpet, saying,

What thou seest, write in a book, and
 9 send to the seven assemblies to Ephre-
 10 son, and to Smyrna, and to Pergamum,
 and to Thyatira, and to Sardis, and
 11 to Philadelphia, and to Laodicea.

And I turned back to see the voice
 12 which spoke with me, and having
 turned, I saw seven golden lamp-
 13 stands,

and with them I saw seven golden lamp-
 14 stands, and with them I saw seven golden
 15 lamp-stands, and with them I saw
 16 seven golden lamp-stands, and with
 17 them I saw seven golden lamp-stands,

and with them I saw seven golden lamp-
 18 stands, and with them I saw seven
 19 golden lamp-stands, and with them
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